It is not uncommon to hear at the Table of our Lord some comment from or reference to *Exodus 12*. This is the chapter in the Old Testament that refers to how the Hebrews were instructed to “*kill the Passover lamb*” (verse 21) and to “*strike the lintel and the two doorposts* [of their dwelling place] *with the blood*” of a “*lamb*” (verse 22). Moses instructed God’s people that “the *LORD will pass through to strike the Egyptians, and when He sees the blood on the lintel and on the two doorposts, the *LORD will pass over the door and not allow the destroyer to come into your houses to strike you.*” (verse 23) All of this not only led to the establishment of the Old Testament Passover Feast, but it also foreshadowed the New Testament Feast of the Lord’s Supper.

Just as the blood of “*the Passover lamb*” of the Old Testament “saved” the Hebrews from the plague of their “*firstborn*” being struck with death, the blood of the New Testament “*Lamb of God*,” God’s “*firstborn*,” Jesus of Nazareth, has saved Christians from being struck with the plague of spiritual death, the “*second death,*” that will be consummated in “*the lake of fire*” following the judgment of all nations on earth. An occasional reading of *Exodus 12* is a good exercise to practice occasionally at the weekly Table of our Lord. It reminds us of the power of God that is worked through blood that is “*the life of the flesh.*”

There is also another chapter in the Old Testament book of *Exodus* that is worth remembering when the Lord’s church assembles each Lord’s Day to remember Him at His holy Table. It is *Exodus 14*.

The Hebrews at this point had been released from Egypt by the Pharaoh but he soon regretted his decision and quickly assembled his troops to pursue God’s people. It was not long until Egypt was closing in on them to make their kill. God’s people cried out to Moses saying it would have been better had they stayed in Egyptian bondage than to “*die in the wilderness.*” But Moses, their leader and their intercessor, told them to “*Stand still, and see the salvation of the LORD...*” They received their “*salvation*” through the means of *Exodus 14:21 – 28*. Verse 31 says it, their “*salvation,*” was delivered to them through “*the great work which the LORD had done...*”

Those familiar with the Word of God know how it was done. “*Moses stretched out his hand over the [Red] sea; and the LORD*” separated it so that His people could cross and escape death at the hands of the Pharaoh’s army. When the Egyptian army tried to cross

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1 *Colossians 1:18*

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2 *Leviticus 17:11*
the sea with "all [the] Pharaoh's horses, his chariots, and his horsemen," "Moses stretched out his hand over the sea; and... the sea returned to its full depth, while the Egyptians were fleeing into it... Then the waters returned and covered the chariots, the horsemen, and all the army of the Pharaoh that came into the sea after them. Not so much as one of them remained."

Let's do some spiritualizing here. And when we do we will not distort the facts nor destroy the truth. Egypt has always been considered to be a "type" for sin in which God's Old Testament people were held in bondage. The only way they could be released from that bondage was by God's supernatural intercession. It happened in two separate ways. First, He imposed upon Egypt the final plague of the ten plagues, the plague of death upon all the "firstborn in the land of Egypt," including even "the firstborn of the animals." Second, He provided for the Hebrews' subsequent escape from the Pharaoh's army through the water.

God's New Testament Israel has been delivered from their bondage in sin in the same way - by the blood of the "Lamb" and through the water. The "blood" and the "water" worked in perfect tandem in the Old Testament and they continue to work in perfect tandem in the New Testament.

We are sometimes ridiculed and mocked for believing that baptism - immersion in water - saves. Even though 1 Peter 3:21 says that it does, there are those who tell us that because of the emphasis that the New Testament church of Christ places upon water in God's scheme of salvation that she believes that we can work our way into heaven by being immersed. Because of our inclusion of baptism as part of the salvation process, we are told that when we are immersed we are trying to work or to earn our salvation. But on this point, let us ask the Old Testament Hebrews how they were saved from their bondage in Egypt and how they were subsequently brought into the Promised Land. The answer, of course, is that it was by the "blood" of a "lamb" and through the "water." It was a "work" but it was not their "work."

Moses said in Exodus 14:30 and 31 that it was the LORD who did the "work"; it was "the great work" of the LORD - not the "great work" of the Hebrews but "the great work" of "the LORD." So it is with the "work" done in our immersion in the name of Jesus Christ for the remission of our sins - our Lord has done a "great work." We were "buried with Him in baptism" and "raised with Him through faith in the working of God, who raised Him from the dead."

"But what has this got to do with the Table of our Lord?" you may be asking. Let us return to Exodus 14.

It is written in the final verse of that chapter, "Thus Israel saw the great work which the LORD had done in Egypt; so the people feared the LORD, and believed the LORD and His servant Moses." Then immediately we are told in the first verse of chapter 15 that "Moses and the children of Israel sang [a] song [of praise] to the LORD..." They "feared"; they "believed"; and, they "sang" because of their deliverance from their bondage. The LORD had worked out their salvation.
Our salvation from sin through the blood of Jesus Christ is far greater than the Hebrews’ temporary deliverance from their enemy. They would have more enemies in the years to come. But our most threatening and vicious enemies, the old “serpent” and “death,” have been forever defeated. We are reminded of our victory through Christ at this sacred Table upon which our LORD’s body and blood rests. Through the merits of His “blood” that we receive in the “water” of our immersion, He has saved us. But do we “fear,” respect and revere, our Lord and “the great work” He has done for us on the cross and in our immersion that delivered us from the bondage of our sins as did the Hebrews when they got to their safety from the Pharaoh? Do we still truly believe as we did on the day of our conversion that Jesus of Nazareth, the Christ, is the Lord of our salvation? Is He the Lord of our life? We do this in remembrance of Him – His death, His shed blood, and His work on the cross on our behalf. How can we not also sing songs of praise? How can we not also worship Him at this time? How can we not come faithfully to this Table – His Table – week after week after week in adoration for His saving us from our enemies that otherwise would have the power to take and lead us to our “second death”? How can we not take the loaf and ask Him to bless it as He did on the night of His betrayal; and, how can we not take the cup and give Him thanks for it as He did on that night? I ask you, “How can we not?”

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**Prayer**

Our gracious God and Father, we do not want to be less thankful for Your delivering us from sin than were your people under the Old Testament for delivering them from Egypt’s Pharaoh. You spoke and delivered them from the clutches of their destruction by the Egyptian army but you gave your only begotten Son to deliver us. Father, we thank you for His sacrifice on the cross for our sake. We confess to you that we need Him and His blood to cover our sins. Without that we will be lost forever in our sins. We remember Him now at this, His table. We are about to eat the loaf that is His body. Please bless it. We are about to drink the cup that is His blood. Please accept our thanks for it. And help us to do this in a worthy manner so that we might not be guilty of the body and blood of our Lord. It is in the name of Jesus, the Christ, our Christ, that we ask these things. Amen.